An Antinomian Philosophy?

One of the fundamental things about the modern, currently disparaged and little understood, philosophy of pathei-mathos (a/k/a the numinous way of pathei-mathos) is its antinomian nature: that it replaces the abstraction, and thus the authority, of the modern nation-State with the authority of the individual, with 'antinomian' philosophically implying a passive rejection of the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command. This antinomianism is expressed, for example, by those who seek places where they or their family can live 'off-grid' or in a rural location; by those those who withdraw from society to live a more spiritual way of life; and in general by those who seek to live in a more harmonious way with Nature.

> "Myatt's antinomianism is expressed: (i) by his philosophy of pathei-mathos which in many ways is revolutionary with its individualism, its emphasis on empathy and personal honour, and its dissection of the causal abstractions, the denotata, and which abstractions not only inform and now motivate the governments of the modern West but also, because of their embedded dialectic of opposites, perpetuate the cycle of suffering; (ii) by what is arguably the new paganism that can be developed from Myatt's works; and (iii) by his renaissance of the roots of Western culture which are Greco-Roman, Hellenistic, paganism and not the Hebraistic culture - based around the Old and New Testaments - which formed the basis for the Christianity that for over a thousand years dominated Western culture." {1}

That philosophy of pathei-mathos also places all modern dehumanizing personal abstractions into the necessary Aeonic, Cosmic, perspective: as short-lived manifestations of our human hubris. As, because of their physis, living for a certain amount of causal Time - perhaps a century or so in the case of political and social abstractions - and then being replaced or dying a natural death; or in the case of a nation-State (or of a hegemony or Empire) with some of their abstractions, restrictive laws, decrees, and diktats, perhaps living for several centuries albeit often assuming a different name.

Such an understanding, such a Cosmic supra-personal perspective, should therefore enable us to place our own lives, and that of our family, past, present and future, into context. Thus we can consider the exhortations of, for example, our government to support or to be a part of this or that armed conflict, or support this or that external nation-State, for 'patriotic' or other reasons such as to ensure 'freedom', as part of their demand that we accept their authority over and above what we, via our own pathei-mathos and empathy or via our own detailed research using primary sources, have discovered; manifest as such a discovery is in an appreciation that it is the authority of the individual which, in Aeonic, Cosmic, terms is valid: which aligns with, which presences, wisdom understood as

> "an appreciation of, and of our relation to, the other mortal beings, Hominid and otherwise, with which we share this planet, and of our relation to Being itself: that is, to The Numinous, The Acausal, The One-The-Only (τὸ ἕν), the Monas (μονάς) and The-Unity." {2}

This perspective and personal understanding is, in modern terms, revolutionary, and therefore it is no

surprise that the person who developed the philosophy of pathei-mathos from his own pathei-mathos and from his research using primary sources, has been and is the subject of a disinformation, a smear, campaign by those who represent, or who have a vested interested in maintaining the abstractions that dominate, modern Western nation-States. A two-fold campaign based (i) on unproven allegations, widely spread by the mass media, about involvement with the Occult, {3} and (ii) on the accusation that his rejection of extremism is a deception. {4}

As the founder of the philosophy of pathei-mathos wrote:

> "It is my contention that my personal 'numinous way of pathei-mathos', or at least the foundations of that Way, which are personal empathy and pathei-mathos, could possibly be the basis for other individuals to develope their own numinous weltanschauung free from the influence of the manufactured impersonal causal abstractions that shaped the ancient world, some of which still influence the modern world, and the more recent impersonal causal abstractions which since the Second World War are prevalent and now authoritative in the modern world because supported by many if not most governments and Institutions in the Western world, and often now used by governments as the basis for criminal laws." {6}

The Question Of Authority

In three essays, written in 2024, David Myatt focused on three topics: (i) the question of suffering; (ii) the temporal nature of human manufactured abstractions; and (iii) the question of authority; with the essays being: (a) *Notes On War, Suffering, And Personal Judgement*; (b) *Developing The Numinous Way Of Pathei-Mathos*, and (c) *Reflections On Conflict And Suffering*. {7}

The essays not only amplify and to some extent develop what he wrote in his book *The Numinous Way Of Pathei-Mathos* {8} but also provide some practical examples of the principles of that philosophy.

In *Reflections On Conflict And Suffering*, he wrote, adding a quotation from his 2015 essay *Personal Reflexions On Some Metaphysical Questions*,

> In regard to authority, individual empathy and a personal pathei-mathos inclines us to consider authority as personal because they not only engender a certain humility, a knowing or awareness of our past errors and mistakes and thus of our fallibility, but also because both have a 'local horizon' so that what is
>
> > "beyond our personal empathic knowing of others, beyond our knowledge and our experience [our pathei-mathos], beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals – is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited nature, the horizon, of our own knowledge and understanding".

He expanded on the question of authority in his 2025 *Religion, Exegesis, And The Fallacy Of Appeal To Authority* {9} in which he controversially argued that, since most of the followers of the Christian religion past and present depend or depended on translations of the written texts of the New Testament, those followers mostly unknowingly commit or committed the fallacy of appeal to authority. He contrasts this with his philosophy of pathei-mathos, "where it is personal empathy, pathei-mathos, and personal research using primary sources, which inform and guide us."

In *Notes On War, Suffering, And Personal Judgement* he was quite forthright and again mentioned the personal nature of empathy and pathei-mathos:

> "It is my contention that the wordless knowing which personal empathy provides or can provide together with the wordless knowing arising from a personal pathei-mathos is a moral alternative to the abrogation of personal judgement and of personal conscience required by a nation-State and by established religions in the particular matters of war and the violence involved in supra-personal conflicts where there is an assumed 'us' and a 'them'. A moral alternative because there is a personal, individual, horizon to both empathy and pathei-mathos."

The Question Of Suffering And The Nation State

In *Reflections On Conflict And Suffering*, before a long section on how causal abstractions and the denotata which names them cause discord and suffering, he quotes from the *Morality, Virtues, and Way of Life* part of his *The Numinous Way Of Pathei-Mathos*, {8}

> "The numinous sympathy - συμπάθεια (sympatheia, benignity) - with another living being that empathy provides naturally inclines us to treat other living beings as we ourselves would wish to be treated: with fairness, compassion, honour, and dignity. It also inclines us not to judge those whom we do not know; those beyond the purveu - beyond the range of - our faculty of empathy."

One of the causes of suffering, one of the causal abstractions, which is described in all three essays is the nation-State, with Myatt writing:

> "In both ancient and modern times causal abstractions and the categories developed from them have been and are used to categorize human beings, as for example in regard to the supra-personal abstraction, the entity, termed 'the nation-State' where individual human beings and families are considered to be, or not to be, 'citizens' of that entity and often treated accordingly, with citizens having certain privileges and freedoms often denied to non-citizens.
>
> More recently, causal abstractions and the categories developed from them have been deployed to describe individual human beings and their behaviour both personal and social." *Developing The Numinous Way Of Pathei-Mathos*. {10}

In that *Developing* essay he outlines the philosophical and practical basis for living according to the personal understanding provided by empathy and pathei-mathos, and which understanding "enable[s] us to circumvent causal abstractions".

Which basis is radical, dispensing as it does with politics, conventional (organized) religion, and the nation-State:

> [T]he numinous way of pathei-mathos betakes us or can betake us as individuals beyond the acceptance of a supra-personal authority, and thus beyond the demand by some supra-personal authority that we individuals accept or have to accept such a supra-personal authority, and which authority, in the Western world was described in the Christian writings of Augustine (b.354 CE, d.430 CE), as for example in his *De Civitate Dei contra Paganos* where in Book XIX, chapter xiii, he wrote of the necessity of a hierarchy in which God is the supreme authority, with peace between human beings and God requiring obedience to that authority;

and with peace between human beings, and civil peace, also of necessity requiring obedience to an order in which each person has their allotted place, *Ordo est parium dispariumque rerum sua cuique loca tribuens dispositio*.

Modern nation-States have simply replaced God as the supreme authority with Prime Ministers, Presidents, and those who are described as elected "representatives of the people", or in case of some nation-States with some individual or individuals or some unelected representatives who or which have assumed authority by means such as a coup d'état or similar means, but all of whom expect the people they rule to obey whatever decisions or laws or diktats they make [...]

Since the numinous way of pathei-mathos is based on personal empathy and personal pathei-mathos which develope an appreciation of the limitation, the infortunity, of words, and of the categories derived from them, and thus engenders in an individual a knowing of the limited nature of their understanding and of their fallibility, the numinous way of pathei-mathos is apolitical since politics is derived from and dependant on words, spoken and written, and on supra-personal often ideological categories as well as on supra-personal organizations or movements with a particular agenda or particular aims.

For an appreciation of the infortunity of words is a wordless-knowing, born of empathy and pathei-mathos, of the cycle of suffering; of how we humans continue to repeat the errors of the past caused as such errors often are by some suffering-causing causal abstractions championed by some supra-personal authority.

However, it is important to emphasize that Myatt is not presenting his own weltanschauung as an alternative but rather suggesting that other individuals develop their own 'numinous weltanschauung' using their own empathy and pathei-mathos as its foundation. This implies

"trying to cultivate within ourselves the virtues mentioned by Cicero – self-restraint, dignity, fairness, honesty – and implies we have no concern for or we seek to cultivate no concern for supra-personal hierarchies and supra-personal authority – whether political, religious, or otherwise – and thus move away from, try to distance ourselves from, the consequences of such supra-personal hierarchies and supra-personal authority manifest as the consequences are and have been, throughout our [human] history, in war, prejudice, intolerance, unfairness, extremism, and persecution in the name of some ideology, some religion, or because someone has commanded us to persecute those that they and others have declared are 'our' enemies, and which war and persecutions are often, especially in modern times, accompanied by propaganda and lies." {11}

Rufus Malisius et al
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{1} *An Anti-Establishment Heretic*, included as the Introduction to *Seven Interviews With A Modern Heretic*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

{2} *Notes On War, Suffering, And Personal Judgement*, https://davidmyatt.wordpress.com/wp-content /uploads/2024/06 /dwmyatt-notes-war-suffering.pdf

{3} As described in *David Myatt: A Reckoning*, "an important, invariably overlooked, aspect of the pejorative public, widely-reported and widely-believed, statements - tropes - made and spread about Myatt is that no evidence from primary sources is or ever has been presented in support of them." https://archive.org/download/dm-reckoning/dm-reckoning.pdf

The allegations rely on secondary and tertiary sources, and thus on fallacies of reasoning such as the appeal to authority and ad populum.

{4} As with the allegation about Occultism, the accusations about deception are unproven. In a 2022 interview - included in *Seven Interviews With A Modern Heretic*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf - Myatt was asked the following question:

> Some of your former political opponents do not believe what one socialist called your "change of heart".
>
> Hence they claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and anonymously try to not only engage with them but try to cover-up your past. How do you react to such claims?

His reply was:

> φημὶ ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν.
>
> Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me. As for trying to cover-up my past almost everything I wrote during my neo-nazi decades and my decade as a Muslim is archived somewhere. In the case of my neo-nazi decades by what used to be called 'Special Branch' as I learned following my arrest by them in 1998, and also archived on the 'world-wide web'. In the case of my decade as a Muslim an archive of my Muslim writings also exists on the 'worldwide web'.
>
> Therefore, any attempt by me or by anyone to 'cover-up' my past would be pointless. In addition, I have no desire whatsoever to do so since what exists documents my mistakes, failings, extremism, and arrogance which I want those who may be interested to know, and which acknowledgment of my past by me led to that 'change of heart'. One person has used such archives to document my extremism and the weltanschauung I developed after my rejection of that extremism. {5}
>
> As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others.

{5} *The Peregrinations Of David Myatt*, https://davidmyatt.wordpress.com/2021/12/11/a-national-socialist-ideologue/

A printed version is also available, *The Peregrinations Of David Myatt: National Socialist Ideologist*, 2023, ISBN 979-8392990900

{6} *Developing The Numinous Way Of Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content

/uploads/2024/08/impersonal-abstractions.pdf

{7} The three essays are included in *Rescriptions 2023-2025*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/03/rescriptions.pdf

{8} *The Numinous Way Of Pathei-Mathos.* As of July 2025, a published paperback, a Kindle edition and a gratis pdf are available: (a) paperback, ISBN 978-1484096642 {b} Kindle, ASIN B0DWXTNNPY, (c) gratis pdf, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

{9} *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-religion-exegesis-fallacy-1.pdf

{10} *Developing The Numinous Way Of Pathei-Mathos: Impersonal Abstractions, The Modern World, And The Axioms Of Empathy And Pathei-Mathos*. In Rescriptions, op.cit.

{11} *Persecution And War*, 2018. https://archive.org/download/persecution-and-war/Persecution_And_War.pdf

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